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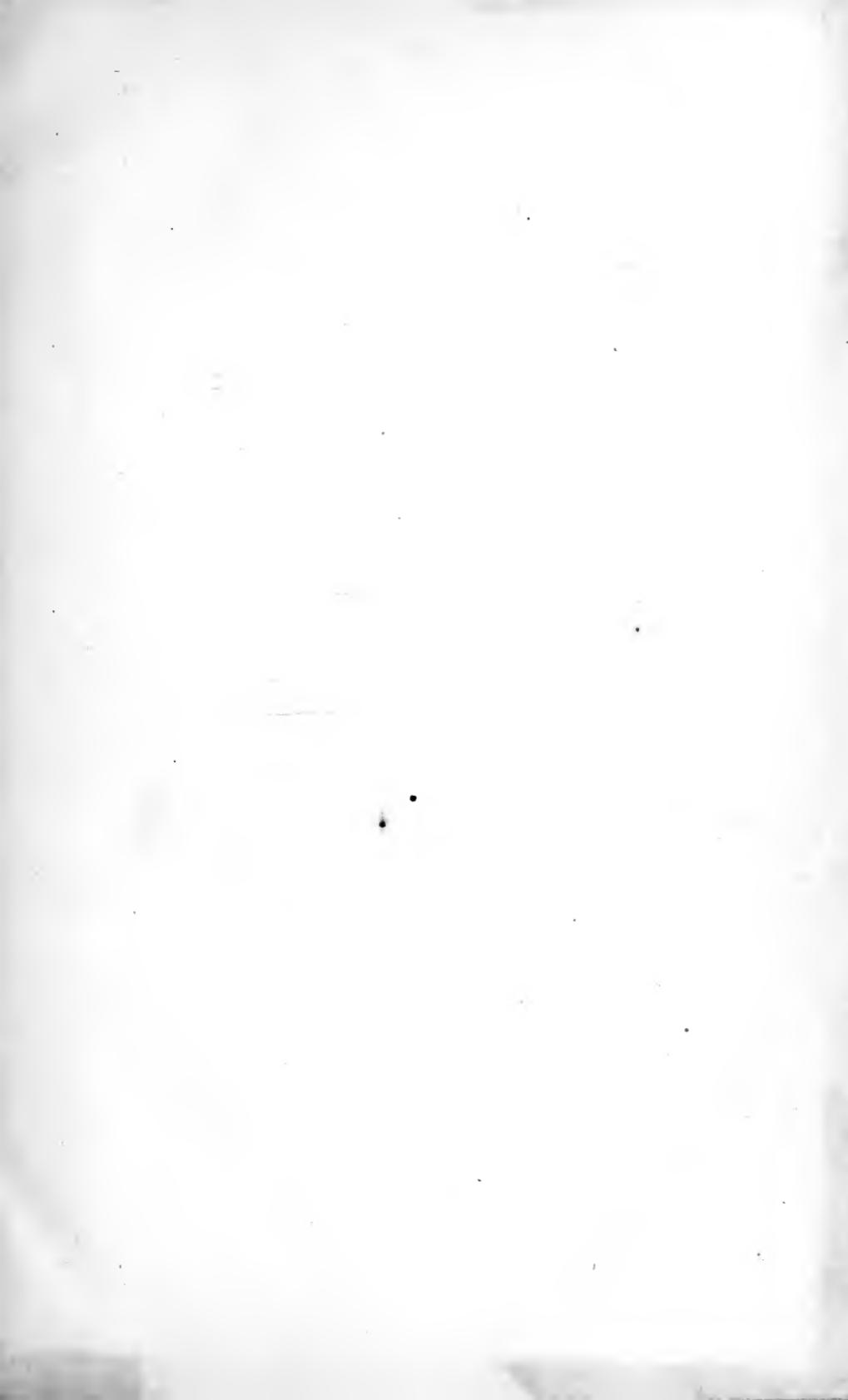
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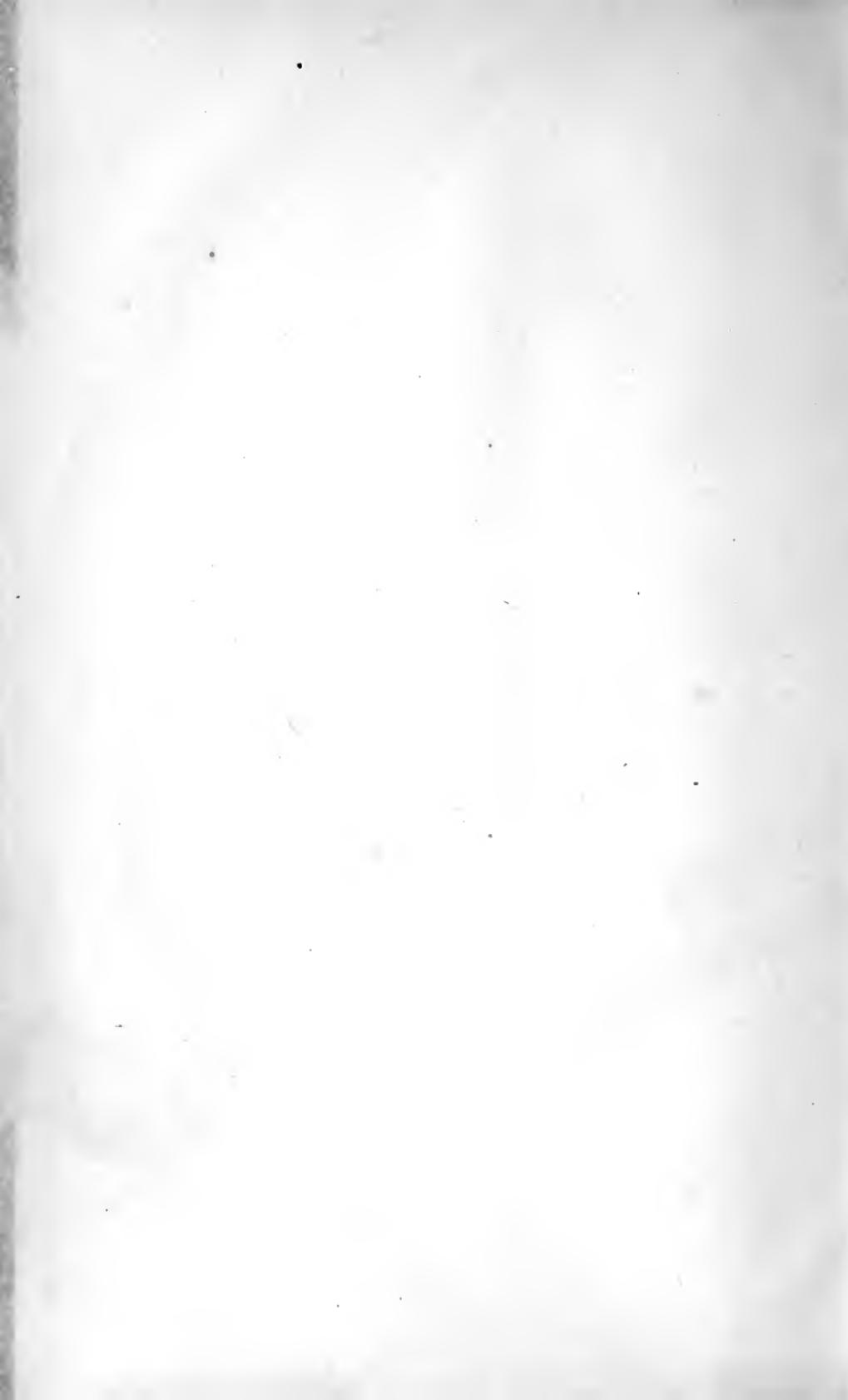
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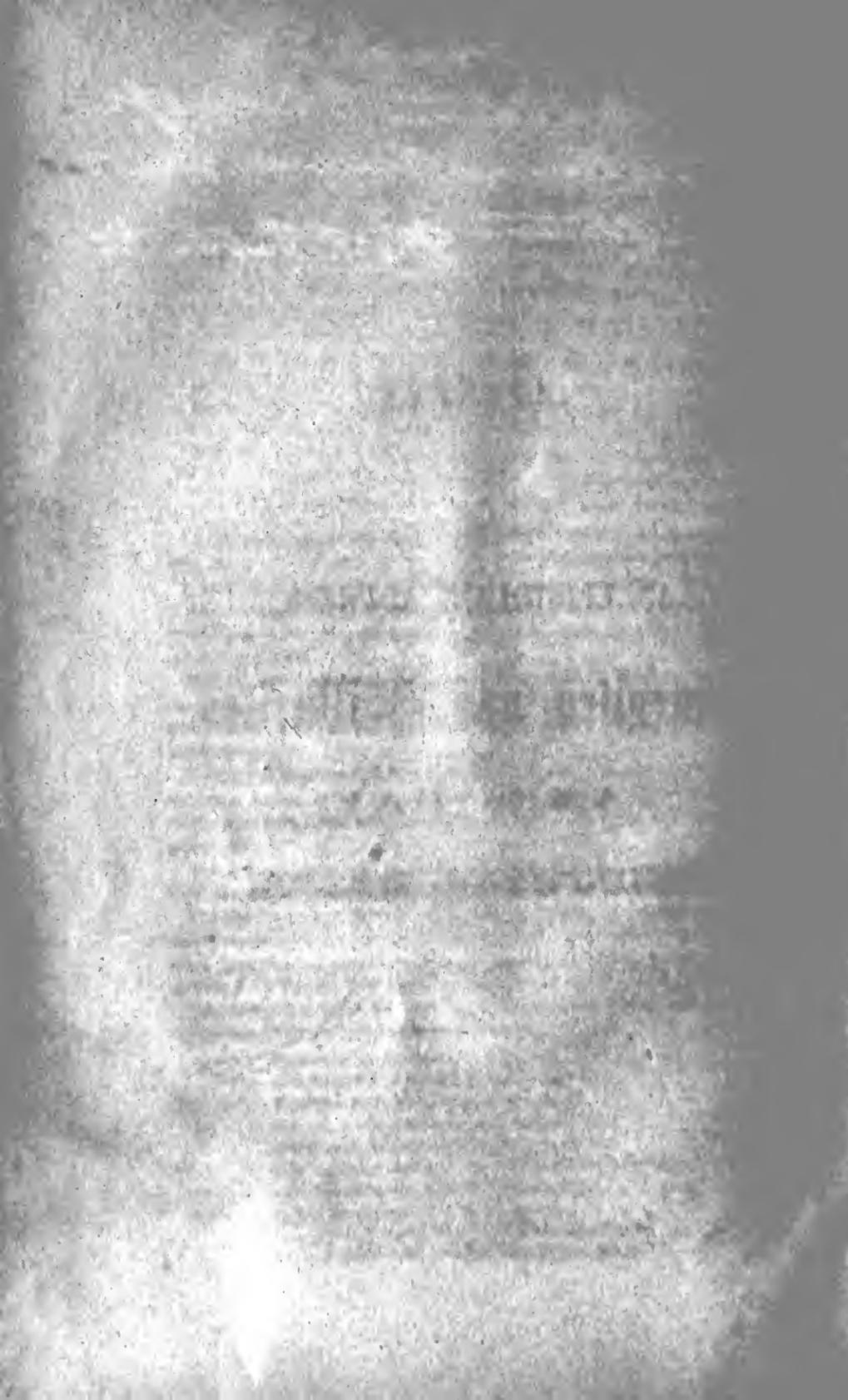
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AN EPISTOLARY ADDRESS

TO THE

Gurneyites and Wilberites,

BY ✓

JAMES DAY,

OF

BRUNSWICK, MAINE.

Entered according to Act of Congress in the year 1860, by JAMES DAY,
in the Clerk's office of the U. S. District Court of Maine.

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P R E F A C E .

In offering a work of this kind to the public, I feel that some apology is due from me.

I have not in view a literary fame, for I know my inabilitys. But as woe is unto the prophets that cry peace, peace, when there is no peace, I dare not say I have no wish to make a noise in the world, although a life of peace and quiet be preferable.

I do not expect to present these truths in so flowery language as a more learned man might do, but if I succeed in making myself understood, it is all that I expect, living as I do in a literary world, and in the infancy of a spiritual doctrine.

I write you these lines of demarcation, on the true and false hire of the gospel labor, hoping hereby to reflect some light upon the shaded path of the Gurneyites, that the necessity of the inward hire, may dispense with the outward hire.

If I understand Gurney, the founder of this sect, he has this external hire in view, and yet, his followers honestly practice better than he ignorantly preaches.

I oppose Gurney, to show his party that the coming generation would naturally suppose they practice as he has preached. As the coming generations could have no knowledge of a parties' works, except by their leader's precepts, or a little macabee history or tradition, said to have come from their time.

And as much as in my power it lies, I will endeavor to bring my arguments to bear comprehensively upon the point in view.

Uprooting the thistle from the ground,
That hereafter a thistle may not be found ;
Thus the thistle being burned when bound,
God will purify the church and make it sound.
Realising as well we might, a thing so plain,
That the devil with a footing would be coming again,
And that he has a footing at the present day,
In the Gurney society none can gainsay.
It is Gurneyites and Wilberites the modern fledge,
That has broken the good old friends' from hedge.

A D D R E S S.

CHAPTER I.

To THE SOCIETY OF GURNEYITES :

Believing the practice of giving and receiving an external maintenance as pay for gospel labor, to be an error and an evil oppression against the truth, and contrary to the teachings of Christ,—“ Freely ye have received, freely give,” I deem it my duty to use all my influence, however small that influence may be, in trying to remove this great evil and common error of the dark age of apostacy from this society.

When I see this Church, the purest of God’s Churches on earth, taking this incipient step to the great evil of countenancing of the hireling, I feel constrained to prophesy that she, too, must die, like Corasin and Bethsadie, who like them have known Christ to be nigh unto her.

If I should neglect to raise my voice against such a course, I should prove a traitor to the truth, and to the future prosperity of my country, and should be numbered with the heretic and pharisee.

I do not wish to be understood to say, that the Church to whom this epistle is addressed has fully adopted this great evil, but the first step has been taken, the precept has gone forth, which, if put in practice, and still suffered to grow, must, ere long, fasten the evil upon her forever.

I find by the history of other Churches, as far as I have been able to learn, that this error was not introduced all at once, but that it was done step by step. If the devil gets a foothold, he is quite sure to keep gaining ground, until he gets possession of the whole.

Placing too much confidence in learned and influential men, and not thinking enough for ourselves, prepares the mind to receive the doctrines of impostors and to allow a hireling ministry to be imposed upon us.

Such I believe to be the present state of this church ; she is like Israel of old, with whom God was well nigh angry, because they asked a king, that they might be like all the nations*. Shall we seek for an earthly king who labors for external pay ? Shall we allow ourselves to be led by mortal man ? Or,

* See First Samuel, viii Chapter, 7th and 8th verses.

will we not rather let the grace of God have its perfect work in our hearts, and be guided by that spirit which leaps into all truth till the righteousness of Christ shall cover all these things as the water cover the seas.

Those ministers who preach for external pay, study to please the people who employ them; but those who look to God for their maintenance, study to show themselves approved unto God.

The hireling, contrary to the gospel, seeks the external emoluments of his calling; the true gospel minister seeks humility, the grace of God, and the in-gathering of souls unto Zion.

The hireling spends his time in seeking for anecdotes to make the people smile; in reading profane history, and by such means, and from such sources, in connection with some text from the Bible, very ingeniously prepares his own sermon, and contends that he has a right to deliver this previously prepared sermon, this so called gospel, at all set times, pretending, and perhaps imagining that the Lord has required it of his hand.

But such are easily detected, as in Deut. xviii,-22. And as were the seven sons of Seva, who presumed to preach Christ and Paul, whom they knew nothing about.

Christ himself has given the following, as a test of the gospel minister:— “By their fruits ye shall know them.” If they produce bad fruit, strife, division, worldly-mindedness, &c., we must condemn them as bad preachers; and if no fruit is produced then they are like the fig-tree, which withered under the curse of Christ. The hirelings may continue to instruct and learn their congregation, and yet never come to the knowledge of the truth as it was in Jesus the power of which is of God and unto salvation.

This is the true ministers’ sword, and the weapon of his warfare, which is mighty in the spirit; to the gathering of the untoward generation as his hire.

The literal knowledge of Christ, and the past experience of the world is no more profitable to the minister of the gospel, than to the private individual.

They are both men of God, if Christ dwell in them and they in him, and should be thoroughly furnished unto every good work.

I am bold to assert that any reliance, whatever, on this outward preparation, is death to the minister of the gospel as the letter killeth.

Such as have this outward knowledge, have a double need of bridling their tongues, and guarding their discourse, lest by smooth words and fair speeches they deceive others, and think themselves something, even when Christ is not formed in them. Thus they measure themselves by themselves and compare themselves among themselves, to keep up a lifeless gabbling, running to waste the precious time that should be devoted to the inward adoration of God. I feel fully confident that many a well designed minister, in consequence of poverty in this outward knowledge, and an unwillingness to trust in God, has made shipwreck of faith; has left the plow handles to look to the furrow, and thus unfitted themselves for the kingdom, the glorious work of the gospel ministry. *Scoring 28 — 30.*

The minister that is well versed in this outward knowledge, and puts ~~too~~ much reliance thereon, is sure to run out of the divine life, (that would pro-

duce the same life-giving influence in the hearts of his hearers,) and is liable to run into a lifeless form of words. He treats his audience as satan has treated him, making them believe that there is no difference between a formal ministry, and a spiritual ministry.

Thus laying the foundation for the study of books, for which study he demands a surplus of time, for which surplus of time he demands an outward maintenance.

Paul exhorts Timothy to study to show himself approved unto God. None should vainly try to prove this the study of books. It would be like trying to prove that Jerusalem* went out from among the mountains, that were round about her, into the wilderness, to John, to the river Jordan, to be baptised.

Now Jerusalem was a big walled city, literally speaking, and it would have been more than a handful for John, so we must spiritualise Jerusalem.

And would to God that in this gospel day more honest hearts were more willing to spiritualize the gospel preparation and the gospel pay, and less to patronize the hireling in *his* preparation of the so called gospel, and that we could meet more faithful witnesses for God, among the ministers. I believe the present to be a day in which a spiritual doctrine would spread like the wind, and in which the shadows of the race horses of formal doctrines would be found going round, and round, and round, for the very reason that their riders would be confounded at the speed of the spiritual race horse, and the integrity of his rider, and the power with which he would be invested to reap from the churches and world, those that are tired of sectarianism, and that disbelieve in the baseless doctrines of the different churches.

I believe that many may be found in the land, who would rejoice at the privilege of uniting themselves with a Christian band, the bonds of which would be love, and love is the very gates into the new and spiritual Jerusalem, and love in us is the fulfilling of the whole law. By the gates of love and mercy we are baptised into the peaceable kingdom of Christ, and may individuality grow from one degree of grace to another unto a temple or house in God, and there sit down with the saints on earth to celebrate God's praise.

This we may do, without doing violence to our own consciences, and without submitting our wills to men's creeds.

The Lord of Lords, our Lord, our Alpha and our Omega will dictate our consciences, and we will submit our wills to the will of God.

The reader will at once see that I take the Scriptures in a spiritual sense, as I am convinced that they are nothing more than figures, through which the Prophets and Apostles wished to convey to us an adequate idea of the inward and spiritual dispensation of God to the soul of man.

We might as well give the wagon a few long oats to make the horse go, as to apply Scripture rules to the external man either to benefit the soul or to pay it for gospel labor, which would be feeding the body to make the soul preach. It is true that the thrashing the wagon sometimes frightens the horse. This, however, depends upon the nature and training of the beast; the body may be trained to the outward observance of religion, and may continue therein.

* See Matthew third Chapter fifth verse.

from habit, whilst the soul remains untouched and as unchanged, as the skin of the ethiopian, or the spots of the leopard.

Oh ! foolish Galatians, who hath bewitched you, that ye should not obey the truth. Joseph J. Gurney's Peculiarities, page 173, informs us that "the Apostle Paul, when addressing his corinthian converts, asserts the claim upon them which when so engaged, he clearly possessed, for such a provision of carnal things as his necessities might require." Also on page 175, he says :—"It is therefore a practice generally prevailing in the society of friends, to pay the expense of a minister's journeys, and to maintain them during the course of their labor," and thus, he says "it is not only acknowledged but felt, that the laborer is worthy of his hire; or, as the sentiment is expressed in the gospel of Matthew that the workman is worthy of his meat." Such are Gurney's constructions on 1st Cor. ix 11, and Matt. x, 10. In the first reference carnal things, consequently in the last reference carnal meat the minister's hire. I ask the candid readers what inference one should gather from these infernal suggestions, viewing them in a literal sense, that we do the peculiarities no injustice. Shall we gather the idea, that the minister as a hire is at liberty to receive carnal things to the ministering unto his carnal necessities, that he may leave his shoes at whose door he pleases ?

Or shall we gather the idea that the minister as a hire, is at liberty to take the meat, or body of Christ, intended as food to maintain the soul, and make it the meat of a beast, taking it to feed the mortal body on, making it carnal and a gospel hire. The last idea would be presumptuous, whilst the first would please me best.

According to Gurney's theories the minister might seek lust, to maintain the body of sin, to the soul's destruction. I would direct the readers to Webster's Unabridged Dictionary for the definition of "carnal things," that they might fully understand what Gurney imagines that the Apostles' outward necessities required.

And if the reader finds that carnal is fleshly, and that fleshly is the animal nature of man, or the devil hide and all, they need not be surprised. Paul said, "who shall deliver me from the body of this death ?" And Ananias as his hire, was able to deliver Paul.

And will we allow the minister to press his way into our outward flock, taking from thence a sheep, as his hire, under false pretence that such a course is in accordance with Paul's writings, and not at variance with the commands of Christ, "But go ye rather to the lost sheep of the house of Israel;" such a course in such a Church, is sheer mockery, it is more presumptuous than the Church that takes a loaf of bread and a bottle of wine, and sits down to eat the sacrament under the pretence that they are eating the body and drinking the blood of Christ.

Such a literal construction upon Scripture is an insult to a civilized nation, and absurd in the face and eyes of an enlightened intelligence, and an abom-

* See to be carnally minded is death, and the death is the same, it needs no comments, it was as essential that Paul be delivered from this death in others, when laid upon him through the necessity of the gospel, as from the same death in himself.

† See Phillipians, iii,-14, 15 and 12th verses, and compare the last clause of the 15th verse with Acts ix--17.

ination in the sight of God, not having the word of God for its foundation.* When we take into consideration the church that claims this external maintenance, the evil is paramount to that of the darker churches—linking church and State. It equals saying, sell all thou hast outwardly of this world's goods, and give it to the poor, or to saying and not doing. If we could go to heaven by way of the outward "cross," and by hating our fathers, mothers, brothers and sisters;—yea, and the life of our own corporeal bodies also, then we might count ourselves worthy of the outward meat, and maintenance, as our gospel hire.

This false theory, that the minister for his missionary, or gospel labor possesses an undeniable claim on those in whose behalf he labors, for the support of his outward necessities, may be found on page 175 of the work above referred to. This theory was created in Gurney's dark and selfish heart, and he, by a misconstruction of Scripture, introduced it into New England Yearly-Meeting of friends, and he being a great man, was upheld therein. The introduction of this false theory into said church, has helped to divide in Jacob, and scatter in Israel, and the society of friends in said N. E. is not what it once was, a select body of pure Christians, disbelieving in the imposing of tithes upon any.

But this awful monster has been forced amongst them, and a direct opening has been made for the introduction of priest-craft within our borders.

Preaching and praying for money, or an outward maintenance, is in direct controversy with the commands of Christ, to take hence these things, and make not my Father's house a house of merchandise, a den of thieves. If we give an inch, an ell may be taken, as no man can tell all the expense of journeying and of a maintenance, or how economical or extravagant a preacher might be. A man might become too lazy to work and so travel for the sake of the maintenance and what he could see. This false theory has been a small part of the means of the division in this once worthy body of Christians, that God owned and abundantly blessed in Fox's day in the covenant of love.

Sectarianism has spoiled the garb of innocence, which covered the early members of that denomination, when they were led to the slaughter, and their wives and children robbed of the last cow to pay the old congregational devil-fie; all for the simple fact that conscience would not permit them to pay one cent for preaching.

It does seem to me, that if this were not the hour and power of darkness in this beloved branch of our Zion, she would arise and shake herself, and put on her clean white robe again, and build up the breach and heal the wound. There is yet a balm in gilead, and a physician there; she has but sinned against the grace of God, and her brethren, and that she may return unto them is my humble desire and prayer unto her;† that she stain her hands no more with that blood, the nobility of soul that her noble predecessors in the truth, outwardly bled to sustain. She has been believed in and obeyed the light, therefore the light which she has and still does possess, will prove her greater condemnation, if she prefer the darkness of Gurney's theories, to the doctrines of the first founders

* See Acts, x Chapter, 36 verse.

† See Luke, xiv Chapter, 26, and 27, verses.

† See 2nd Corinthians v Chapter and 20 verse, and 1st John, iv Chapter, 20 verse.

of her Christian religion, in whose lives or journals not one word or deed can be found of the ministers claiming an external maintenance as pay for his gospel labor.

If we give a literal meaning to the passages of Scripture relating to the hire of the gospel, we should give a literal meaning, also, to the words of Christ, when he said :—"He that hath no sword, let him sell his garment and buy one." Then the traveling preacher might carry a steel sword for his greater safety, and the nation might have a regiment of fighting Quakers. And if they want a revelation, they might banish one of their Gurney Johns, off on to some island. And as the diminishing of the Jews enriched the Gentiles, I should think that the darkness of the Gurney church, might serve as a glass for some of the other hireling churches to see themselves in ; and if this be the result you need not regret this sight of your condition. God is with me to preserve bread for you, although I cry seven years a mighty famine, one year is passed I was disowned twelvth month last. Joseph J. Gurney has gone to his long home; yes, he has gone to a just God to receive the due reward for the deeds done in the body, and if he were here in time, I would not lay my hand on the Lord's anointed. No, not I, and yet I would cut off the skirt of his garment, and hold it up to the world, comparing it with the skirts of that seamless garment that the blessed Savior wore.

Also, in my next volume, I would rattle his pitcher and shake his spear, and call out to his guard to know why they had not protected their king whilst he slept. When his unsoundness was carrying forward its ravishing work in our yearly meeting, a minister of the monthly meeting of which I was a member, was very largely drawn out in three public discourses, warning friends against the unsoundness of Gurney's doctrine, even as pointed as the man of God proclaimed against the altar at Bethel. Of this I am a witness, and I think he wrote Gurney on said unsoundness, but sorrowful as it is to say, I fear that he did not go directly home, leaving the subject, after delivering the Lord's message, but I fear that he stopped by the way to see how the scale would turn in the dividing quarterly meeting near Wilbur's residence, and finally turned in to eat and drink with the old Prophet at Bethel, that was for Gurney's false altar, for which I fear he has been met by the lion in the way, and torn and slain, and buried in the sepulchre of the old Prophet. If so, God only is able to raise him, and quicken all dead bodies that are deposited in said sepulchre, when they come in contact with his dry bones. My desire for him, with all others that are at ease in Zion, in this respect, if so it be that they are at ease, is that they might awake from their sleep, and arise from the dead, that Christ might give them light. I do not say that such are dead in the life of religion, we are not guilty of the death of the whole world, because we have offended in one point, and that, too, in part, ignorantly and innocently, and perhaps conscientiously. I have the most unbounded charity for most of the members of the quarterly meeting, of which I was a member; they are as bone of my bone and flesh of my flesh,— the minister of whom I speak, in particular. And yet what is everybody's business is supposed by some to be nobody's business ; if

this be the condition of this quarterly meeting, that they have thus passively complied, and waited the Lord's time to act; I hope that they will act well their part now, remembering that here all the honor lies; and the dear brother to whom I allude, must remember that Christ died for the whole world. And now I appeal directly to the Quarter, of which I was a member, to know if they are not sensible of having communed too much with the old Prophet, and if they have not of late had their eyes opened by the brazen serpent being lifted up amongst them, whereby they can see that there are some within their borders that would even uphold the devil in the minister's gallery, if he were relation, or a man of wealth, and a liberal education, and there may be such, and influential men too, in all the Quarters. But space in this volume will not permit that I write as I might; I have already enlarged beyond all expectation in those painful truths, painful to pen, as they are in the present position of the church, against many whom I most tenderly love, even as Jesus loved Lazarus, and Martha, and Mary, and wept because they said, "If thou hadst been here our brother had not died," so do I love you, with all willingness to help. I am comforted in remembering that it was for the glory of God that he was not there. And I am thankful, not that I was not present in the spirit of the Lord, in the time of the division, to help him whom I compare to Lazarus; but rather that I am now favored with time and opportunity to clear my skirts from the blood of Gurney's unsound doctrines; and to comfort the Marthas and Marys, in the vineyard of the Lord, and church of the most high God.

I am aware that there is a great liability of the traditional fathers being so blinded that they will not hear, although I call loudly for them to come forth, if they do not have any knowledge of the way, and what I say, they cannot hear it, and if they do not listen they cannot understand, but I do hope, and not against hope either, that they will be so blessed of God as to be made to see with their eyes, hear with their ears, and believe with their hearts, that this address may provoke very many, if not all of them, to a manifestation of brotherly love.

CHAPTER II.

THE FALSE HIRE SHOWN UP—MADE TO SEE ITSELF AS IT IS SEEN.

We know from our own convictions, full, complete and well,
That we should be preparing to escape the gates of hell ;
No saint, or sinner like me, need this awful warning tell,
The scenery is pictured from the place where we dwell.

We against the light have gone in open rebellion,
And driven o'er the cataract our glorious carnelian ;
And received in his place temporal blessings to our derision,
And sacrificed them on the altar of carnal things to our division.

1st Corinthians iii, 3. “ For whereas there is among you envying and strife, and division, are ye not carnal, and walk as men.”*

Should I inquire through this passage of scripture a little after your welfare, would it be too strictly marking your deserting the truth! If not, then suffer me in a word to try your foundation, and to examine the foundation of your hopes. Did not God build you up from George Fox's day? And was not to be Christlike your foundation? and was not love your hopes' foundation? Did not Christ pray for those that despitefully use him, and persecute him? and are you not taught to do the same? and are you not informed through the Scriptures, and by the Spirit, that you should not press the conscience of a brother? and that brother ought not to go to law with brother, and that, too, before the world? Did not the world nail the Savior to the cross, after he had long pronounced woe upon the lawyers for their shutting up the kingdom, and binding heavy burdens? And now will you set the world upon the judgment seat in matters of church government? Ask your gods, and though they be heathen gods, they'll tell you no.

Then why is it that we hear of strife and division in your borders, in that noble building that God erected in Fox's day? Did Peter strive with Ananias and Saphira? did he not tell them plainly that they had lied unto the holy ghost, and not unto men?

Should the Gurney party take the question, has the Wilberites offended against the holy ghost and not against us, home to themselves, could they answer it in the affirmative without blushing and confusion of face? I ask, did the Wilberites even aim at the Christlike man, our first foundation as friends, or did they aim at dissolving the union of brotherly love, the foundation of all our future hopes? Nay, they never aimed at a righteous man, nor at a righteous generation or nation, governed and guided by the holy ghost, but the reverse. They did aim at influential leading men, that were determined to up-

* See and please consider how the word carnal is used.

hold Gurney in his false theories, the smallest of which I am now presenting to you, one so small that even the Wilberites, as I understand them, cannot see it sufficient to warrant a division, although a burden ; and whether the weapons of the Wilber party became carnal, or whether they used them with integrity of soul, is not for me to judge.

A man may be on the right foundation and still abuse his power ; the power is of God and not of man. I also live in a remote part of the yearly meeting where the transactions of the parties are but little known. It is sufficient for me to know at this time that the peculiarities are held in possession by the Gurney party, consequently I leave the rest of Gurney's false theories at present, also the integrity of the Wilber party, and yet I can, and should enquire what the result of this strife and division is, and what the end thereof will be. I fear that to tell the end thereof from the beginning, took a Wilber Jonah, and that it can be seen in Ninevah ; whilst a Peter on the opposite side could not predict the end thereof, even at the present day, showing us Ananias and Sapphira in the Wilber party, consequently a union of the two is indispensable for their future happiness.

A Simon to whom Christ said, " Simon, Simon, behold, Satan hath desired to have you,* that he may sift you as wheat : But I have prayed for thee, that thy faith fail not ; and when thou art converted, strengthen thy brother." And at another time, " Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it : such an one can tell what the result of this strife and division is. It is all summed up in the first word of the text, envying. It is felt to the very extremity of the church, and will be till the wound is healed. If the union were not broken, or if one party were pure, and the other vile, then might the wound heal in time of itself. But, as it is, there is much good seed each side of the wound, buried under deep suffering. And something must eventually grow out of this seed. It will not die on either side : No, God forbid.

Notwithstanding the strife and division, according to the decision of the lawsuit of the parties, has caused envying at home on one side, and abroad on the other, yet God will hasten the day, as the parties are willing, when this envying will be turned into jealousy, each party against themselves, and the jealousy will be given to the fowls of heaven, that in the house of God quarreling may not be longer heard. In this envying, reason leads me to believe that the Wilber party who got beat at home, or in the immediate vicinity of the division, would envy the other party in its frowning upon them.

And experience and observation teaches me that in the distant quarterly meetings from the immediate vicinity of the division, not one-tenth of the individual members know scarce anything of the facts in the proceedings of the case ; but as a body, they waited the decision of the lawsuit with no other intention than to pin their faith to the sleeves of the party that beat. And those that could not conscientiously go with said Gurney party, are scorned, rejected and envied by those that freely went with them.

I want to be understood that these are facts that need no proof more than

* See Friends.

their own weight, in the moral, rational, and intelligent mind : and still they have my experience and observation to witness, and thus here we are, six-eighths, or thereabouts, of the quarterly meetings, comprising New England yearly meeting of Friends, that don't know our right hand from our left, in reference to the facts relating to the division in said yearly meeting. And yet, undivided as quarterly meetings, we have chosen the Gurney party as our right-hand man, and run into their fold to be fleeced. But on taking off the fleece, the shearers will find that there are a goodly number of black sheep that are envied by said Gurney party. This, too, experience and observation has taught me. And yet I could ~~not~~ bear this envy in the subordinate and undivided quarters, if it were not for the division, and ungodly decision of the world in the yearly meeting. If this meeting were once set up in the authority of truth, under a free and spiritual dispensation, and had so lost its power of discernment as to be in doubt whether Gurney be for God, or whether Wilber be for God, then they should have waited until a deliverer came, and not have gone before the world. In this the Wilber party might have *expected* to have had their pearls trampled under foot, and themselves divided from the union that might otherwise have prevailed through their long suffering and obedience.

One of the twigs of this root of bitterness, that has caused this division and envy, is the principle of an external maintainance of the gospel minister, as pay for his gospel labor. And, in this, the Gurney party have departed from the spiritual maintenance of the minister, in misconstruing that portion of scripture meant for that purpose.

And now in closing this chapter, I would ask, would it look strange to said Gurney party, if I should say that God has not that place in their hearts, that he otherwise would have, if they implicitly confided in his spirit to make a way for both their outward and inward maintenance ? Or would it be strange if I should say, that those that indulge most largely in receiving and giving this external hire, are church dividing, hell sustaining, soul damning, and God defying taxgatherers ? These are the very gates of hell, that the Gurney church has got to shun.

It is true, entering the first gate, and taking the first glass, has not made her drunk.

But it is the direct inroad to the drunkards den. In principle it is the same, and she might drink four times as largely in this external, minister maintainance pay ; and be dead drunk. It is all the work and worship of satan.

CHAPTER III.

THE INWARD AND SPIRITUAL MAINTENANCE OF THE MINISTER RECOMMENDED TO THE GURNEYITES.

St. John, vi. 53 : " Except you eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Mathew x. 10 : " For the workman is worthy of his meat."

To those who wish to take these two passages of scripture, for the outward maintenance of the minister, as to the Gurneyites, it may look presumptuous to put them together, and to make the assertion, that we are to eat the flesh of the Son of Man, and to be clothed with his spirit, as our maintenance in the gospel labor.

The priesthood typified the gospel in this to an iota, and cannot be prefigured to an external purpose ; neither in choosing, nor in maintaining and hiring.

Under the law the priests had their portion in the beasts of the field, and in the fruits and incomes thereof. And the people also offered half a shekel of money for the service of the tabernacle*. Such was the line of the priesthood.

In the line of the gospel, the minister has the bread and meat of heaven, referred to in the text, to eat, as his maintenance in the gospel labor. With this bread, and the clothing of the spirit, he is strengthened, and enabled to reap the carnal-mindedness of the people as his hire. Not half a shekel, as under the law, but a whole shekel, as a whole offering is now offered,† in which the people are made perfect, even as Jesus was.

The above references are confirmed by Christ's sermon in the Mount. Mathew vi. 1, 24, 25, and 31. The first verse : " Take heed that ye do not your alms before men, to be seen by them : otherwise ye have no reward of your Father which is in Heaven." The original meaning of the word alms was money, but when applied to us in its religious and gospel use, it refers to the experience and confession of the convert.

If we notice the sermon in the Mount in its literal sense, which I consider would be taking the pattern to make a pattern by, instead of taking it to make an article by, we get an extra store of patterns, or forms of godliness, without any true store or abiding article of faith.

If we notice the word alms in its original meaning, as is used in this sermon in the mount, (Mathew vi. 1,) I cannot see how the gentile hearers can give said passage a due hearing, and then publicly raise a tax to maintain their ministers, expecting a reward in true happiness for so doing. The 24th and 25th verses taken in an outward sense, must refer to the minister, at least half the

* See Exodus, xxx, 15, 16.

† See 1st Corinthians, xiii, 10.

time: 24th, "Ye cannot serve God and Mammon: 25th, "Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your bodies, what ye shall put on. The 25th and 31st verses are alike: 32d, "For after all these things do the gentile seek." Math. 5, "Go not into the way of the Gentiles."

I have proved to you from Math. vi, 1, 24, 25 and 26, by making the 32d the 26th, which I did by proving the 31st the 25th, I have proved that the Gentiles served for meats, drinks and clothing, or a maintenance. This I proved from the 25th and 26th, and in connecting the 24th, "Ye cannot serve God and Mammon," with the 25th, "Therefore I say unto you, take no thought for these things," I prove that serving for these things is serving for mammon, which is money. And if such a maintenance, or hire, (one being as appropriate as the other, in a literal sense,) be defrayed in a public capacity, I apply to the 1st verse, and prove that the gentile hearers, by hiring their ministers, lose their reward in Heaven.

And if the Gentiles lost their reward, you won't be likely to fare much better. No, unless you repent, and give and receive the true hire, and seek the true maintenance, you will all likewise perish. "He that eateth and drinketh unworthily, eateth and drinketh to himself damnation, not desiring the Lord's body. Your father knoweth that ye have need of all the outward things;" but is not the body of sin fully reaped from the people, which it could not be under the law, more than all these things? or, is not the inward maintenance more than the outward? Need there be any stronger evidence produced, that the minister in serving for an outward maintenance, serves mammon;* regardless of Heaven's maintenance and protection, as set forth in the gospel rule,† in which the milk of the word is the milk of the flock, that the minister is to eat of, that he may give it to his flock sweet and warm?

And this milk is not the milk of the flock's flock,‡ neither is it for the outward man as represented in Gurney's Peculiarities, page 173. If we are under an inward dispensation, we should be under an inward pay. It was so in the outward, an outward dispensation and an outward pay. Therefore, if we wish to acknowledge the inward dispensation, as set forth in the first of this chapter, and recommended in the sermon in the Mount, we must leave the outward maintenance, and the outward construction of the scripture, counting them a mere cipher, a dead letter, just what they were intended for. Otherwise, we put works before faith, and throw away grace, claiming temporal blessings in its place, and leave our places in Christ, and go headlong toward the tail of the class. Missing a word of as great importance as the word of God. And if we miss this word need we but expect to miss our true hire, the inward scheckel, the body of sin, the carnal-mindedness of man? Lest some should say that in serving God for my maintenance, and the people for their carnal things, as my gospel hire, I serve God and Mammon, I would have them take the sole of an unbuffed shoe, and spot it with blacking, then taking oil of vitriol, take the

* See Matthew vi. 23.

† See Matthew vi. 22.

‡ See 1st Corinthians ix. 7.

blacking all out, and see how much of it they can find,—the more blacking the more vitriol; God's grace is sufficient for every work. And to try another experiment, they may enter a cluttered door-yard, reap the weeds, pile the trash together and burn it, fence off a garden and sow it, leach the ashes and put them on the garden, and wash themselves, using the soap, and see if they are not as clean as before; having planted in their characters, a most precious gem, that will go to the Judgment Bar with them.

CHAPTER IV.

WHAT THE TRUE GOSPEL MINISTER MIGHT REASONABLY EXPECT TO RECEIVE, ASIDE FROM HIS SPIRITUAL BLESSINGS AND GOSPEL HIRE.

In this day of plenty in temporal blessings, the true gospel minister might expect to receive a support of the external life, in full for his every want beyond his own means. Such are the generous and humanly sentiments of the christian; such is the bond of love, that even the world itself would not see the true gospel minister suffer in this respect.

The minister not only plants the gospel, but he helps plant industry, temperance, and morality, whereby our alms-houses, prisons, and jails are emptied of their occupants, in whom vices of all sorts previously prevailed, producing poverty.

And when the minister's mind is thus rightly engaged, his hands would be found at their manual labor, that precept and example might correspond. Then would precept sink deeper, and last longer in its impressions upon the minds of the people; its theology being purely of a divine origin. If, in consequence of accident or misfortune, such a minister be straightened in his outward circumstances, his friends in need, and neighbors in deed, should lend him a helping hand, to be returned at his command; or if they are able, they should offset it against the dollars that he has saved the rich by his examples, paving the way for the poor to support themselves without the rich. And if sickness, or a call to labor in the cause of God, debar him from his external livelihood for himself and family, and his means be scanty for their comforts in life, they

might expect the sympathies of all concerned, and should also receive from the right source, what ere their vicissitudes in life might so require. If the ministers of the gospel were really what they should be, and when needy did not receive, or not needy and did receive, except to bestow elsewhere,* I believe that condemnation would abide with the giver and receiver, that they would be partly guilty with Cain in the death of Abel; for a minister to have more than he needs, to take care of, would tend to his spiritual death, as that of Abel; and it would be his impure receiving and not offering. And for the rich tax-gatherer whom God appoints, by the dictation of conscience, to withhold when God requires him to assist the needy minister, would make him (the tax-gatherer) equally guilty with Cain, who asked God, "Am I my brother's keeper."

Cain kept back part of his offering, or it would have been accepted, the rich tax-gatherer of the present day keeps back part, by accusing the church of owing the minister a maintenance, by their doing their part as they call it.

They dont appear to understand that "When that which is perfect is come, then that which is in part shall be done away," 1st Corinthians, xiii. 10. Cain's offering was not accepted of God, and have we any reason to believe ours would be, if not required? Or would it be required if not needed? If not, why do we say that the minister is worthy of it as his hire, or maintenance by the church?† Luke xix. 8. Zaccheus, the Jewish tax-gatherer, said, "and if I have taken any thing from any man by false accusation, I restore him four fold." There we see that Zaccheus came to the noble conclusion to live according to the gospel; and in his genuine love he vowed or willed to give the half of his goods to the poor if required.

And if the small, rich tax-gatherers of that day, when the gospel becomes as pure as it was from the lips of Christ, do not do as Zaccheus done; also offering, as he did, to restore to the church the four fold, for that, kept back by their falsely accusing the church of owing the minister a maintenance, they will meet the summons unexpectedly; "this night thy soul shall be required of thee."—Then whose shall these things be? Can he carry them with him to pay the debts, or to restore the four fold for that withheld when God required it of his hand?

Are they not uncertain riches, that may take wings and fly away, leaving him as the man without the wedding garment on? Thus having nothing to pay the debt with, although God may forgive him, it is none the less certain, he will lose his reward in Heaven,‡ that he would have gained by obedience to the requirements of God. God is just as able to move the mind of an individual to assist a needy minister, as he is to move the mind of the minister to preach the gospel. Therefore it is for the satisfaction of our own minds, on which our future happiness depends, that we assist the needy minister; but not for aught that they may have done for us. Neither is it because they are ministers, but it is because they cannot help themselves at such times, without God's thus assisting them. Otherwise than this there would be no chance for

* See Matthew vi. 1.

† See Gurney's Peculiarities, page 175.

‡ See Matthew vi. 1.

obedience to God in this respect, for if it be because they are ministers, then we should assist the millionaire, the prodigal, &c.

I ask, is it strange that an enlightened intelligence should refuse to be in bondage in this external minister-paying church, in this gospel day; seeing he has the promise of freedom indeed, if the truth make him free?

And, is it not strange, that the church holds so tenaciously to the dogmas of the dark ages of the world in this nineteenth century or after having had eighteen-hundred years experience in the school of Christ?

And does it not evince a deficiency in the teachers of New England? Does it not show that they have degenerated from Fox's Christlike teaching?

So now as I have given duty a fair switch, I trust as pliable as Aaron's rod, endeavoring thereby to drive Old England's false teachings from our church, I will leave it for the candid readers' consideration, committing them, with myself, into the care and protection of a merciful, powerful, and just God, believing that I have been in the way of my duty, in so doing.

CHAPTER V.

THE TRUE HIRE OF THE GOSPEL LABOR.

The reader will understand in the onset, that the hire that I am about to introduce, is to be entirely of a carnal nature, which must inevitably have remained in the minds of the people, had it not been in the love and mercy of God, ordained as a gospel hire.

In the plan of salvation, this hire is generally used to purchase a part in the first resurrection with Christ, Acts ii. 4. "And they were all filled with the holy ghost," * "on such the second death hath no power," more than it had over Christ after his baptism.

In Corinthians xi. 3, Paul says. "The head of every man is Christ; (showing man and woman to be one,) and the head of the woman is the man; (thus showing them divided again) and the head of Christ is God." Thus he presents us with man, woman, and Christ; as a figure of the church; the woman typ-

* See Revelations xx, 6.

ifying it in the transgression up to the coming of Christ, in which time man was its head, and man typifying it before the fall and after the coming of Christ, up to his baptism, in which time Christ was its head, and Christ typifying it after his baptism up to his crucifixion, in which time God and the holy spirit is its head.

In preaching Christ, sons are called from far, and daughters from the ends of the earth, and are made one in Christ, a living soul as in the creation, and in the birth of Christ up to his baptism. Gen. v. 2, "Male and female created he them, and blessed them, and called their name Adam;" first by creation, then by adoption. Paul had not attained a part in this oneness with Christ, through the baptism of John, whereby a part in the first resurrection might have been attained; but, he said, I was as one born out of due time. In this birth he alluded to the baptism of the Holy Ghost, by which he was made free from the cares of the law; which was the knowledge of sin, under which he had to gather his bread by the sweat of his brow. Thus, through the laying on of the hands of Annanias; Acts ix. 17, the holy ghost was given unto Paul, or unto Saul, which was the woman, making him Paul, or a Christian, and the blessings of heaven flowed into his mind more spontaneously than the products of the garden of Eden.* In this he could forbear working for himself, as in 1st Corinthians ix. 6, and still eat and drink spiritually speaking, which he could not do after his transgression in Adam and Eve, in which he incurred things carnal and not spiritual, or until Christ's righteousness became his, and until his sins were imputed unto Christ, and borne by him on the tree. And those mental sins of Paul's, as omitted in Eve and committed in Adam, are the very identical things that I wish to introduce as the gospel-laborer's hire; laying the axe at the very root of the tree, as trunk and limb, we have long been leased to trim. And to illustrate this hire:—

I would suppose a case of two laborers, laboring in the church, as she was, from the creation of man, to the resurrection of Christ. In preaching Christ crucified and raised from the dead, man is made a quickened spirit, perfect even as Christ was perfect, after his baptism. And in supposing the case of the two laborers above referred to, we will take the Savior of the world as the first laborer, and suppose him to have labored from the time of Adam's transgression until Christ's crucifixion, in which time he could not fully obtain man's restoration and reconciliation, until he was offered a sacrifice for them, and removed to another place, to labor in another sphere; and at this period of time, with the slight exception of Paul's being born out of due time, we will introduce Annanias as the second laborer, and send him to "The house of Judas for one Saul of Tarsus: for behold, he prayeth." Thus the first laborer, the savior of the world, although he had gone home to be one with the father again, yet as a mediator between God and man, he could hear poor Saul praying from the house of Judas, and send Annanias with a portion of his quickening spirit,

* The study of this man-woman, man, and Christ, is a great study, but in its infancy it is desirable and attainable of man, and acceptable unto God. Christ being head of EVERY man, and the head of the woman, the man proves that there was a man before the fall, and one after the fall, this agrees with the first Adam, a living soul, and it also agrees with death and a resurrection coming by man.

to lay it upon Saul, that he might receive in return, Saul's carnal things as a gospel hire.

And through the abundance of want that this hire supplied, we read, that the church had rest, or in other words, before the last laborer labors any considerable length of time, a mighty reformation breaks out, in which he sees the fruits of the first laborer coming in bountifully, as in the days of Pentecost, in the acts of the Apostles, in which the people brought their books, counted the price, and laid it at the Apostles' feet,

Or as in 1st Corinthians ix, 11 : "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" The first laborer sowed in the mind of Saul, or in the church, things spiritual; and the last laborer with his spiritual weapon, which was mighty through God, reaped there carnal things as his hire.

St. John, vi, 36 : "And he that reappeth, receiveth wages, and gathereth fruit unto life eternal." 38th : "I sent you to reap that whereon ye bestowed no labor; other men (Moses and Christ,) labored, and ye entered into their labors." "That he that planteth and he that reappeth may rejoice together." The last laborer beholds them giving up their self-righteousness for the pure righteousness that the first laborer sowed or planted in their hearts. Are we not all dependent creatures, dependent upon the Almighty and Eternal wise God for every blessing?

The second laborer is but an instrument in the hands of the first,* in whom the glory and grandeur of the pay must virtually centre, as so many diamonds in the stars of the crown of him who was the head of Joseph. In this the second laborer but bears the carnal things unto the first laborer, and he turns them away into tophet.† Thus the true laborers will rejoice together, they are the true shepherds of the sheep, and the ministers of the gospel.‡ 1st Corinthians, ix, 10 : "That he that plougheth should plough in hope," as the first laborer ploughed, "and that he that thresheth in hope, should be partaker of his hope," as was the last minister.

Although the first laborer reaped no wages more than a consciousness that he was in his place, doing the will of God in Christ Jesus, for the maintenance of which he received his daily meat and bread from Heaven, as the Saviour himself said: "I have meat to eat that ye know not of." His labors were free. In extending the gospel seed of the kingdom, he bled and died in the end of the world, that his followers might receive the kingdom. And now he wants no pressed men, man is his own free agent, to give up his carnal things, to the last laborer, or minister, that I have presented, or to keep them to his own destruction,§ as Simon the sorcerer thought to do, by giving money, and as some modern churches do, by purposing to pay for gospel labor in an external maintenance; or killing the toothache with pain-killer. Such men are cowards, and they presume too much upon that mercy that they are not worthy of. If

* We all know what an instrument is in the hands of a Physician.

† A dentist's forceps; Isaiah xxx, 33.

‡ God makes his angels ministers, and his ministers a flame of fire.

§ Toothache as painful for the physician to haul as for the patient.

any should inquire after the laborer's need of these carnal things, my answer is, that probably there is not grace, faith, love, hope, &c., enough in the hearts of the ministers at the present day, to stimulate them to the work, without thus beholding the fruits of their labor, or receiving a little external pay. 1st Timothy v. 17, 18.

17, "Let the elder that rules well be counted worthy of double honor."—18, "For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward." My argument is, that the minister that practices, as well as preaches in the demonstration of grace, and in the power of the quickening spirit of Christ, receives the bread and meat, or the corn that the ox is not to be muzzled from, in the grace of God, as his maintenance in the gospel labor. This grace would have been directly to the people, had not God seen fit to save the world through the foolishness of preaching.

Thus to acknowledge the minister endowed with the bread of heaven, to feed the people with words is one honor. And that his works are worthy of being imitated, and that he possesses power in the quickening spirit of Christ, to give the holy-ghost unto men, by virtue of which he is worthy to reap their carnal-mindedness and have it offset to his double honor an honor, that few ministers of this day are worthy of. And they that don't thus count him worthy, are not in the narrow way that leadeth by the straight gait into the new and spiritual Jerusalem.

Probably the apostle Paul would have continued his gospel labor without thus beholding its fruits.

He seemed to glory in this course; his faith was so great that he says, in 1st Corinthians ix, 14, 15, 16, 18, 22, 23 : 16 ; "Wo is unto me, if I preach not the gospel!" ("Though doubtless many are not saved"). 18 ; "What is my reward then?" (A clear conscience from the blood of all men, which in the sight of God is of great price).

"Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel." There was no other chance for free-agency in salvation, than that the apostles take the place of Christ in his presence, and act in his absence as delegated shepherds over his flock, thereby filling the measure of suffering left behind, by them to be filled. Paul imitated the savior in this, the savior went up and down in the world doing good, but none of his followers received the holy-ghost, during the time of his personal stay on earth.

Judas hung himself, Peter denied his master, and the rest of the disciples fled. And yet he extended more gospel than any other man that ever yet lived.

Paul seemed duty bound to imitate the savior in sowing the seed for the spiritual kingdom, and in weeding and watching over it until harvest time, not to purify the ground from weeds, and their seeds; or the heart from carnal thoughts, until God saw best so to do.

He seemed to realize that to make too early a harvest, doing it merely for the sake of a reformation, was not good, but that it was his business to labor as in

the spring and youth of the soul, not with the sickle, but with the gospel plough, that those amongst whom he labored, might sow bountifully, and reap bountifully. Thus the grace of God that abounded in him, made the knowledge of sin to abound in those among whom he labored, (allowing them, as a general rule, some thirty years to sow their wild oats,) in due time their known sins to be his, or some other one's hire.

In the 22d verse he says: "I am made all things to all men, that I might by all means save some." 23: "And this I do for the gospel sake, that I might be partaker thereof with you." It seems from these two passages of scripture, that Paul, to use his own expressions, saved some for the gospel sake. It seems from this that the gospel urged it upon him at times when he saw a soul ripe, all ready to harvest,* and that he might be partaker of the hire with the rest of the apostles. 14: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." That they see the travails of Zion, and receive the carnal-mindedness of the people, as their hire. Or that they clear themselves from the blood of all people, receiving their maintenance in the grace of God; with an assurance that in God's own time the reward of their labor will be given them. The word "they," in the last cited text, refers to the two laborers of whom I have treated, in part, showing you that by the two, fruit is gathered into life eternal, by the giving of the holy ghost, and that carnal-mindedness, which is death, is gathered out of the kingdom, as the hire and reward of their labors. Therefore I will cut sticks, and wind up my remarks on this point, although I should be glad to lengthen them if the minuteness of my address would give me place. But as it is, a word to the wise is sufficient. So adieu, do well, and farewell, and may the grace of God go with you, wooing and inviting you, with myself, until we meet again in Christ's coming kingdom, again to celebrate love and good will toward each other.

* See Acts xvii, 18. and Matt. xiv. 30.

CHAPTER VI.

1st Corinthians, ix. 15 : "But I have used none of these things; (11th verse : "Your carnal things, the gospel hire;") neither have I written these things that it should be so done unto me; for it were better for me to die than that any man should make my glorying void."

"For necessity is laid upon me," and "If I do this thing willingly I have a reward." Paul expressed these sentiments some eighteen hundred years ago, having in view the glorious principles of a free gospel labor, and of the reward of "well done good and faithful servants, enter thou into the joys of thy Lord," take the talent from him that hath not; bind him, and cast him into outer darkness: for whatsoever you bind on earth shall be bound in Heaven.

The Saviour knew who would betray him, and probably Paul knew that some would not give up their carnal things, to pay for gospel labor, whilst others would; therefore, he says in the 25th verse, in speaking of those who labor for these carnal things as their hire: "Now they do it to obtain a corruptible crown." And in the 6th verse he says ; "Or I only and Barnabas, have we not power to (demand this hire, and,) forbear working." But Paul looked beyond this corruptible crown for his reward. In the last clause of the 25th verse, he says: "But we (labor for) an incorruptible." "20th verse, "So fight I, not as one that beateth the air." I ask, does not the Apostle Paul's writings show plainly that his glory was in a free gospel labor; even if it terminate in his death ?* for the free will choice of his hearers, to give up their carnal things to pay for his gospel labor, or to retain them to their destruction ? knowing that one day he would obtain their incorruptible crown as a reward of his free labor, if he did not receive their corruptible as his hire.

In the choice of this hire, or reward, I have shown you that he resigned all to the will of God ; in that he said it was necessity, and that he "saved for the gospel sake," and not for his own, but for the people.

And when he received his hire, by robbing other churches taking wages of them, he did it for the service of the church that was needy, and not for himself; for he said : "I have used none of these things; God sent me not to baptise, but to preach the gospel." Even so, if I rob you of your carnal things,† such as envying, strife, and division, I do it to preach the everlasting gospel, and for the gospel's sake, and your sake, that you may be placed on the true foundation of love and unity;‡ and for the service of the other double-eyed church, the christian associationist, that they may see themselves in your returning from darkness to the light , that they may refrain from their eternal hire, and

* You may sense this death by spiritualising it into my death of soul, if you reject this, and have charity for my desires after you, and not yours.

† See 1st Corinthians, iii. 8.

‡ See Acts ix. 31.

cleave unto the true hire ; lest I offset the true hire from you against them, and so take their reward.

And that Paul died to leave these principles to us, we have no reason to doubt. History informs us that he died wrong end up, as the Romans would have it, but did they not crucify him because he would not renounce the principles of free gospel labor, and fall in with them, in restraining gospel labor, and in granting indulgences in hell-sustaining and God-defying licentiousness ? And if he has thus died, and is thereby deprived of the privilege of vindicating his principles, ought we not to crown his free gospel labor unto ourselves, by imitating him as he imitated Christ ? And ought we not to be found interceding for our fellow man, instead of envying him ? Or can we see ourselves as we really are, and then expect the crown that lies at the end of the christian race, in any other course ? If not, I beg of you that for your own sakes, and the gospel's sake, that you will give up all envying and strife, and division, and put on charity, humility, and love, each party preferring the other to themselves ; that union may prevail over discord and division. That another may not take your incorruptible crown. Not that I am not willing longer to stem the current of opposition, and to wade through the battle-field, if it be the will of God that I should, for I hope, as a good soldier in Christ, "to accuse no man falsely, and to be content with my wages," whether I receive them now or at the judgment bar. I may have been abrupt, but the more abrupt, the more I owe you for your charity. Had Balaam cursed Israel, we know not but that the result on Israel had been, in part, as great as that on the Hixites, caused by (our venerable father in Israel,) Thomas Sheletoes cursing Elias Hix. He doubtless done it in a blind, superstitious zeal, as the Jews rejected the yoke of Christ. For the good man I have the utmost charity, and yet I am constrained to believe that if he and his party had laid out half the labor in love for Hix' good, that they did to expose him as a malefactor and blasphemer, they might have gained him to the church as the greatest reformer that she ever held up, excepting Christ and Paul.

And had Israel laid their own hands upon Sampson when delivering him up to the Phillistines, we know not but that the result had ended in Sampson's death, and Israel's bondage ; as in this day our laying our hands upon Wilbur may terminate in the banishment of the true guide, and in the bondage of the Gurney party. You may say that if a work is of God it cannot be overthrown. This is very true, but it is a fearfvl thing to fall into the hands of the living God.

And after Isaac's blindness, in which he could not see who God blessed, if he had blessed Esau, Esau had been blessed for the time being, although better for him never to have been born. And Gurney's party blessing Gurney is sufficient cause why God has not moved this work into operation before.—Therefore we see the need we have of each other, as a help, not as a hurt ; that the hand should not say to the foot, I have no need of thee, except we wish to enter halt and maimed into life.

And besides these inward conflicts, the Wilbur party are subject to the liability of being drafted into public action, in a civil war between the North and

South of this Republic, while the Gurney party are exempt from the painful task.

And the Wilbur party who cannot conscientiously maintain their own ministers, are subject to the liability of a parish tax, whilst those that believe in maintaining their ministers are exempt from a priest tax by law, as a church right, purchased by the imprisonment and blood of the predecessors of both parties. I have barely alluded to the Hixite division, to show that I believe that God will visit with division after division, until he destroys us as a people, or until he sets us right. And we are never right until rid of all party spirit and superstition, and until we get the true judgment of God. And I desire to be preserved from lifting one prayer in behalf of either party, aside from a union in the bond of love and perfectness.

CHAPTER VII.

A WORD OF COUNSEL TO BOTH PARTIES.

*“And in the same house remain, eating and drinking such things as they give, for the laborer is worthy of his hire.”

“And heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you.”

“And as the lame man which was healed held Peter and John.”

By these three passages of scripture we see that there was a hire ordained in the gospel, and that the minister was commanded to heal the sick, and that they did heal the sick. And shame on the minister that is so selfish and worldly as to demand this hire, and not perform the labor required.

I have said in a previous chapter that Joseph J. Gurney had gone to his long home; I would he were in time, but he is too late; but his guard is here in time, and I demand of them a defence of his principles; and if they refuse so to act, I demand it of his church, the Gurney church; and if they refuse to defend his principles, I ask them what reasons they have to give for leaving Friends, or the Wilberites? And if they have no reasons, I counsel them to speedily return to their former landmark, lest they be lost. And as the Wilber party have done wrong in separating from the Gurney party, I counsel

them to hasten to meet their brethren half way. And to "mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them ; for they that are such, serve not our Lord Jesus Christ, but their own belly ; and by good words and fair speeches deceive the hearts of the simple." *But yet I would have you wise unto that which is good and simple concerning evil."

I have seen the church that protests as largely against the external hire of the gospel as the Gurney Church does, stop their minister even after he had approached the minister's desk to offer the closing benediction, requesting him to wait until they raised a collection, which I understood to be to pay the expense of his journey from his home to Durham, a distance of seventy-five or eighty miles, and to maintain him whilst at their Association. I saw money put into that contribution, and that, too, before said closing prayer was offered,—money that I think should have been laid out for the comforts of the donor's poor and needy children. All this I have seen in the town of Durham within the past two years.

The evil of such a practice is more than the sympathising man can bear. The evil of this external hire or maintenance is the evil that I want you to be simple concerning. And the good of the true hire is the good that I want you to be "wise concerning," that the love of Jesus may dwell in you, that you may be "the salt of the earth," "the light of the world," and as a "city set on a hill, that cannot be hid;" that you may draw all men unto you through the virtue of the staff and rod of God, that the world with you and you with the world may become that happy people whose God is the Lord. One word more and I close this volume. I have said that the scriptures were to be taken in a spiritual sense: I will select one of the poorest passages that I know of to prove it from, viz: "Thou shalt not steal." This to the natural man who desireth not the things of God, looks like a plain declaration to be followed outwardly, but although this was not the intention of scripture, yet it shall be fulfilled; because if we steal one another's goods and chattels we have a law against such theft without going to the bible for it. Also, this theory of linking church and state, is a false theory; as by both old and new testament, when taken outwardly, we can prove that slavery had a divine sanction, and that dancing &c., &c., is justifiable.

Joshua affirmed that the sun stood still; literally construing this expression of Joshua, the astrologers of the present day affirm by the almanac, that the sun rises, and still they positively assert that she stands still. A spiritual construction would show us that we rise, and not the sun.

Therefore, for our proof, let us examine Burkley's Apology, page 282. "Christ the door :" John, x. 1. They, the three, Christ, John, and Berkley, say, all are thieves that climb up some other way, whom the sheep ought not to hear. Absalom stole the hearts of Israel from David, as the hireling preacher steals the hearts of the people from the inward hire, by proclaiming an outward hire. They also bear false witness, and cause the people to do the same, by omitting the *inward*, and accusing the church of owing the minister an *outward* maintenance.

*See Eph. viii. 6.

The omitting of said spiritual construction of scripture, and fulfilling the outward construction, to attain salvation, is the very sense of the word in which all men are called liars,† and all hireling ministers, thieves and robbers.

Romans, vi. 23 : "The wages of sin are death," and this death is the hire of the gospel. "The gift of God is eternal life." And when God works this gift in our hearts, we are to work out the wages of sin and death, or our own soul's salvation with fear and TREMBLING ; then may we be truly called QUAKERS, and not GURNEYITES and WILBERITES, the modern fledge.

Acts xiv. 19. If I am stoned for writing this address, as was Stephen and Paul, I shall be grieved, but inasmuch as I have written amiss, I hope the Davids in Israel will select the smooth stones from the brook, and aim them with the shepherd's sling, directly at my forehead, convincing my reasoning faculties, believing that they were given me for a wise purpose, also believing that they have a connection with the heart, the seat of thought and the temple of God.

And that every blessing of God may rest down upon you, is the desire of your unworthy friend and fellow-servant, for you.

A year ago I withdrew my appeal from the quarterly-meeting, of which I was a member, because the iron was not hot, but now it has a welding heat, and I strike, and if there is not too much dross between the parties they will be united.

If they are like Christ, who said, "the world hateth me, it will also hate you," then they will give up the forms and ceremonies of the world, no longer waiting for these dead forms to arise and give them light, they will arise themselves and come to the light. They are their own agents, and will choose eternal life in preference to eternal death, that the hedge and the highway-man may not be compelled to come in in their places,—that God's house may be filled with free gospel laborers.

† See Romans iii. 4., and Psalms cxvi. 11.

The "PECULIARITIES," a work to which frequent reference has been made in these pages are in the Gurneyites' libraries and held in esteem by them. The Gurneyites and Wilberites were the society of Friends or Quakers of New England previous to the Gurneyite division. And now they hold two separate yearly meetings the same day and the same hour of the day, and within two or three hundred rods of each other. But the Northerly quarters, particularly the State of Maine have gone Gurneyites. [See 11th page of this work.

Feb. 6 1861.

In volume one,
I have begun ;
In volume two,
I will go through.
If this reaps the tin,
And don't the sin ;
And you will pay the press,
You again I will address.
I have shown you in this scroll,
A branch of the subdivision small.
It is reason therefore, that I should
Satan's grand-division make good,
Showing you the Devil in the hall,
And the Saviour in the stall.

And my love for the truth, and my claim in the Society of Friends,
from which I was banished, demands it.

BRUNSWICK, Jan., 1830.

PRICE EIGHT CENTS.

St.

William J. Babbe

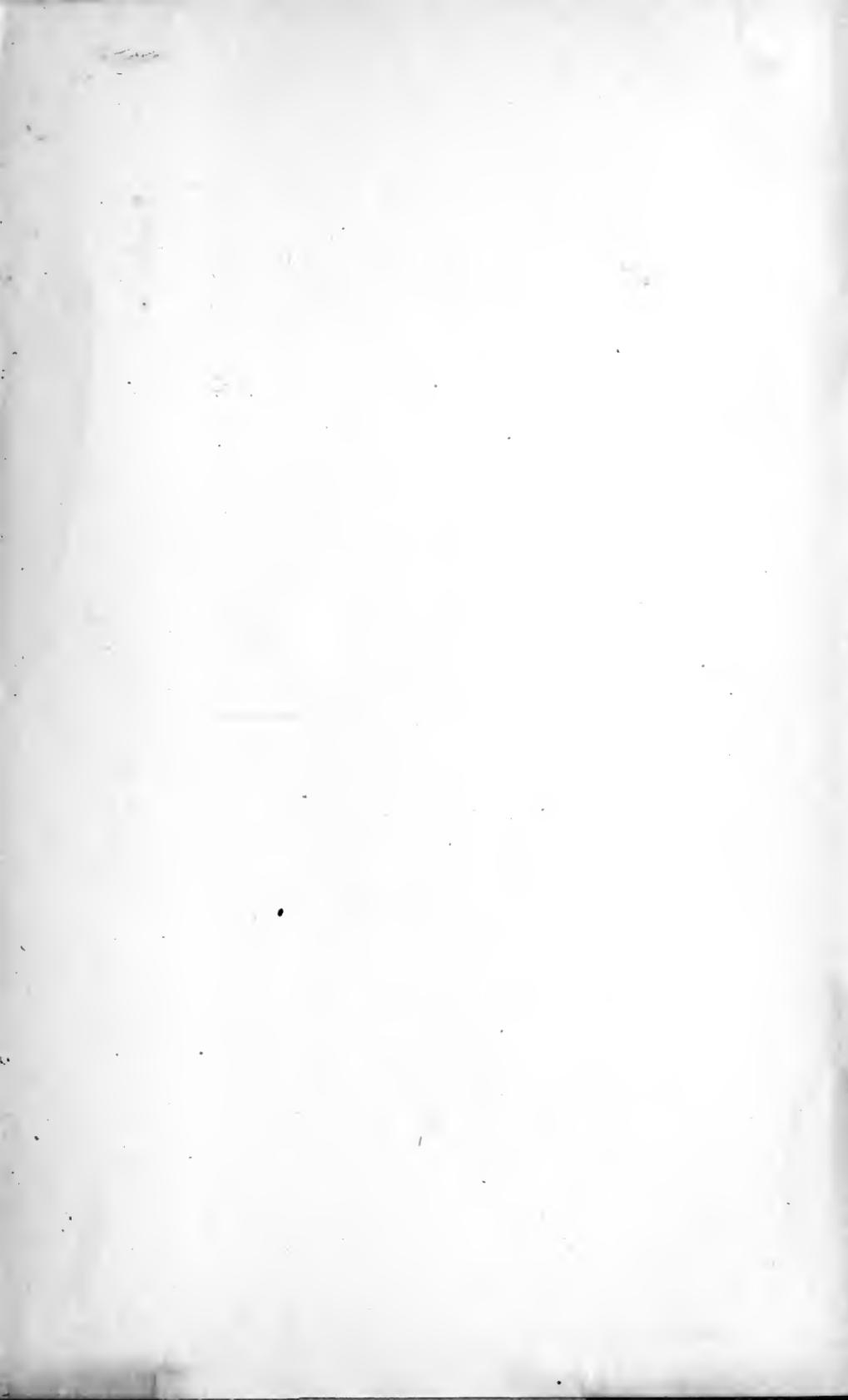
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